

## IS THE SAD SAGA OVER?

### Part III

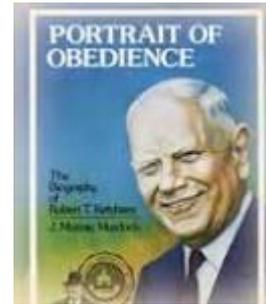
By

David C. Bennett, D. Min

In this third article we will be taking a look at those individuals that played a part in ABWE's Donn Ketcham's lascivious lifestyle.

#### **ROBERT T. KETCHAM (1889 – 1978)**

Robert T. Ketcham was one of the main players in the formation of the General Association of Regular Baptist Churches (GARBC) in 1932 and played a major role within the GARBC until his death. As a group of churches the GARBC established what was known as the approval system of Christian schools and mission agencies. The ABWE was one of those agencies approved by the GARBC.



Whether Robert T. Ketcham ever served on the ABWE Board or not I do not know for sure but it is probably pretty safe to say he did. The President of ABWE from 1971 to 2001 was Wendell Kempton who also served on the GARBC Council of Eighteen “for sixteen years between 1975 and 1996.”<sup>1</sup> Therefore it is pretty safe to say R. T. Ketcham had a role somewhere in the ABWE machine. In fact, according to Bill Pierson, ABWE's Financial Administrator, “**the General Association of Regular Baptist Churches was the major contributor that allowed ABWE to exist for years.** Documents and interview evidence show that Donn Ketcham appeared to be afforded status because he was the son of Robert T. Ketcham. (Emphasis added)”<sup>2</sup>

Here are some dates that might help understanding the connection between ABWE, the GARBC, R. T. Ketcham, Wendell Kempton and Donn Ketcham.

“♦ **1930** -Donn Ketcham is born to Robert T. Ketcham and his second wife (the first passed away)

♦ **Early '30s** -Donn Ketcham's father, the Rev. Robert T. Ketcham begins his long-held leadership role in the General Association of Regular Baptist Churches (GARBC), the association of Baptist churches closest in ties to the mission board ABWE. While he did not become president of GARBC until 1934, Robert T. Ketcham was vice president in 1932 and is considered by the GARBC to be the most influential leader in its history.”<sup>3</sup>

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<sup>1</sup> <http://baptistbulletin.org/the-baptist-bulletin-magazine/wendell-kempton-1933-2008/>

<sup>2</sup> <http://piisafe.org/wp-content/uploads/2016/05/2016-04-15-ABWE-Ketcham-Final-Report2.pdf> Page 99  
(From now on it will be Pdf.)

<sup>3</sup> <https://bangladeshmksspeak.wordpress.com/timeline/>

By now you have probably commenced to see the tie between R. T. Ketcham, Wendell Kempton, ABWE and the GARBC. In May, 2016 John Greening, National Representative of the GARBC, wrote “I read the long-anticipated report ‘The ABWE and Donn Ketcham Investigations Final Report,’ and the longer I read, the heavier my heart became.

The abuse by the perpetrator, as detailed in the investigation’s findings, was reprehensible. The reported treatment of each of the victims/survivors was inexcusable. The apparent lack of prompt decisive disciplinary and legal measures toward the violator was indefensible. The in-house and in-network cronyism that covered up the sin and at times shifted the blame onto underage girls was inexplicable.

The apologies that are offered must sound hollow to the families who bear the scars of this tragedy. The implemented policies, while commendable and essential to safeguard against future expressions of sinful people, are regrettably unable to change the damage of the past.

My heart aches for the missionaries and staff who had nothing to do with this scandal but are impacted by its effects. I am so very sorry for this sad chapter in missions’ history. I am ashamed of what has happened. I pray God will enable us with discernment to keep a travesty like this from ever happening again.”<sup>4</sup>

Not one warning from the GARBC national rep to the local GARBC churches to reconsider their support of ABWE! There is also no mention of Robert T. Ketcham in Greening’s article and it is certainly understandable why. However, “E. Alan Cockrell, Robert Showers, Nancy Anderson and an ABWE employee alleged to the investigators that **Robert T. Ketcham ‘had long time sexual addictions.’** This allegation was outside of the scope of the investigation, so no additional information was gathered by the investigative team in this regard (Emphasis added).”<sup>5</sup> How did these four people know of R. T. Ketcham’s “sexual addictions”? NANCY ANDERSON was one of the four and she is an interesting person in that she was ABWE’s Legal Coordinator and also “worked to hide evidence, withhold documents and misdirect the investigators from obtaining the truth.”<sup>6</sup>

The Pii Final Report also states that “There may be potential corporate ramifications from revelations from E. Alan Cockrell, Robert Showers and an ABWE administrator stating to the Pii investigative team that Donn Ketcham’s father Robert T. Ketcham, a significant leader of the GARBC, allegedly had ‘long-time sexual addictions.’”<sup>7</sup> This highlights “the following possibilities: 1) This statement may reflect an ABWE culture awareness of Robert T. Ketcham’s life choices. 2) This awareness may parallel the lengthy time period in which GARBC was the primary funding source for ABWE, and 3) It is possible, therefore, that ABWE leadership was motivated to disregard Robert T. Ketcham’s behaviors for their own

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<sup>4</sup> <http://www.garbc.org/commentary/a-response-to-the-abwe-report/>

<sup>5</sup> Pdf. Page 100

<sup>6</sup> Pdf. Page 126

<sup>7</sup> Pdf. Page 245

motives, as they would later do with Donn Ketcham. This information should have also provided ABWE with additional context and motivation to investigate Donn Ketcham's behaviour."<sup>8</sup> If you have not caught on yet, the GARBC and ABWE administrations were composed of those chosen few which made up the GOOD OLE BOY'S CLUB! If you belong to this GOOD OLE BOY'S CLUB, you must play Sargent Shultz in that "you know nothing!" when it comes to the impropriety of your fellow Good Ole Boy's Club members.

I have never heard about R. T. Ketcham's immorality before this but, if this is true, the apple doesn't fall far from the tree, so goes the saying. However, that still doesn't excuse Donn Ketcham.

**RUSS EBERSOLE** (Far East ABWE Administrator at the time Ketcham was doing his adultery/paedophilia.)



RESIGNED OR LET GO?

Was Ebersole fired or was he allowed to resign? According to the MK blog's timeline "October 12, 2012 – ABWE announces that they have let Don Davis and Russ Ebersole go."<sup>9</sup> The word "go" can mean whatever you want it to mean, I guess.

Nevertheless, in 2013 churches were advertising that in 1977 Ebersole "...became Administrator of ABWE's Far East fields" and "In 1995, Dr. Ebersole retired from that position and until 2012, they were involved in a ministry of care giving to missionaries, especially heading up the debriefing ministry for furloughing missionaries."<sup>10</sup> NO MENTION OF EBERSOLE BEING LET GO/FIRED! It is also worth noting that there had never before been a position like the one Ebersole held from 1995 till 2012. Why? Well, there is always a job for one of those in the GOOD OLE BOY'S CLUB! ALSO, that last position of Ebersole's was "a **ministry of care giving** to missionaries". Did that **care** go toward the victims of Donn Ketcham and their families or just toward Ketcham and his family? What hypocrisy! Will the COVER-UP EVER CEASE?

ABWE AND RUSS EBERSOLE'S MISHANDLING OF AN ADULTERER/PEDOPHILE

1. Russ Ebersole was a close friend of Donn Ketcham's and yet the ABWE administration allowed him to be "the authority to handle the complaints of inappropriate behaviour against Donn Ketcham"<sup>11</sup> One Good Ole Boy looking out for the other!

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<sup>8</sup> Ibid. Page 245

<sup>9</sup> <https://bangladeshmksspeak.wordpress.com/timeline/>

<sup>10</sup> <http://www.gbcmadaue.com/2013/09/grace-baptist-church-madaue-7th.html>

<sup>11</sup> Pdf. Page 248

2. Russ Ebersole knew the legitimacy of the allegations made by the 13/14-year-old MK and YET “he made no report to law enforcement or state medical authorities.”<sup>12</sup> Why? Was it because he and Ketcham were brothers together in the GOOD OLE BOY’S CLUB? Do you think that club is still alive and kicking in ABWE?
3. Russ Ebersole who was later given the position to “care” for missionaries “strongly encouraged” the 13/14-year old MK victim of Donn Ketcham’s “to sign a ‘confession’ regarding her sexual abuse...by Donn Ketcham.”<sup>13</sup> Not only that. Ebersole “encouraged her to seek his forgiveness in person, which amounted to a confrontation of her abuser, contrary to standard child abuse victim/survivor care.”<sup>14</sup> There is no excuse for a grown Christian man to do what Ebersole did to a 13/14-year old girl who has been sexually abused. Once again we see the GOOD OLE BOY’S CLUB mentality coming into play.
4. Russ Ebersole informed Donn Ketcham’s wife that Donn “had not ‘seduced’ the 13/14-year old missionary kid (MK) victim/survivor but rather she had been a ‘willing partner’.”<sup>15</sup> HERE EBERSOLE is throwing the blame onto the girl and off his friend Donn Ketcham! Was Donn Ketcham’s wife, Kitty, so dumb she believed this?!!
5. Russ Ebersole did NOT inform the “full ABWE Board of Donn Ketcham’s pedophilia in 1989.”<sup>16</sup>
6. Russ Ebersole seeks to explain his not mentioning Ketcham as a paedophile by saying that “the ABWE protocol in 1989 for writing to churches and to the public was to say, ‘that this person was guilty of immorality...’”<sup>17</sup> Now we will never know for sure but if it had not been Donn Ketcham, Ebersole’s friend, would the wording have been different?
7. Russ Ebersole flew to Bangladesh with nouthetic counsellor Russ Lloyd and the 13/14-year-old MK to ascertain if her allegations were true against Ketcham. Was there a conflict of interest here with ABWE’s Ebersole and the Institute for Biblical Leadership’s Russ Lloyd? Well, “Russell Ebersole, was one of the original Board Members of the Institute for Biblical Leadership, a position he held for many years.”<sup>18</sup>
8. In July of 1989 there was a meeting of several people including Russ Ebersole “that demonstrated ABWE’s awareness of criminal and medical reporting requirements. In spite of ABWE’S awareness and Donn Ketcham’s confession of child sexual abuse, no

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<sup>12</sup> Pdf. Page 249

<sup>13</sup> Ibid. Page 249

<sup>14</sup> Pdf. Page 249

<sup>15</sup> Ibid. Page 249

<sup>16</sup> Ibid. Page 250

<sup>17</sup> Ibid. Page 250

<sup>18</sup> Ibid. Page 251

reports were made at that time.”<sup>19</sup> There is absolutely NO EXCUSE for this! Words, platitudes and policies are fine but will they change the culture that has existed for so long within ABWE? I trow not!

9. As early as 1972 Russ Ebersole was informed of Donn Ketcham’s sexual immorality with women. However, in spite of Ketcham’s adultery with an ABWE NURSE “THE WOMAN THAT WAS INVOLVED WITH Donn Ketcham at the time was removed from the Bangladesh field and not allowed to return”<sup>20</sup> while Ketcham was allowed to remain! Get rid of the woman BUT let our fiend Donn Ketcham remain on the field! THIS IS A “CHRISTIAN” ORGANIZATION?!

What a travesty of justice!

### **WENDELL KEMPTON (1932-2008)**

Wendell Kempton was President of ABWE from 1971-2001. It was during most of Kempton’s tenure that Ketcham lived out his sexual desires beginning with single women and then going to young girls.



Kempton was a popular figure in the GARBC, speaking at eight GARBC national conferences and serving on the GARBC Council of Eighteen for sixteen years! Kempton and Donn Ketcham were friends and they had friends in the GARBC as well. Was there a GOOD OLE BOY’S CLUB connection between these two groups?

As early as 1973 Wendell Kempton was made aware of Donn Ketcham’s “extra-marital relationship which began in 1972”<sup>21</sup>. In 1974 Ketcham and his wife went back to the states for a furlough and while in the states Kempton asked Ketcham to “participate in a leadership role (the ‘Cherry Hill Seven’ committee).”<sup>22</sup> THIS WAS ONE YEAR OR SO AFTER KEMPTON KNEW ABOUT KETCHAM’S ADUTERY!! I could almost understand this taking place WITHIN A SECULAR ORGANIZATION BUT A supposedly Christian one?!

While Ketcham was in the states the Bangladesh field council “indicated that they did not want Donn Ketcham to return to the field unless he received remedial counselling.”<sup>23</sup> What, they would have an adulterer return IF HE HAD REMEDIEL COUNSELING?! This doesn’t speak too highly of those men on that field! In fact if the men on that field had operated Biblically they would have demanded Ketcham not return; counselling or not! Ketcham had committed adultery and was therefore disqualified.

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<sup>19</sup> Ibid. Page 264

<sup>20</sup> Ibid. Page 7

<sup>21</sup> Pdf. Page 7

<sup>22</sup> Ibid. Page 7

<sup>23</sup> Ibid. Page 7

However, in 1975 “Kempton authorized Donn Ketcham to return to the field” and “assured the Bangladesh Field Council that Donn had repented and was qualified for missionary service after counselling. The ‘counselling’ in this case consisted of two phone calls and one afternoon meeting with Wendell Kempton.”<sup>24</sup> What happened to the woman Ketcham had committed adultery/fornication with on the field? She was removed “and not allowed to return.”<sup>25</sup>

So was Ketcham a changed man as Kempton said? No, the “medical records and testimony from the victims indicate that this was the peak period of Donn Ketcham’s sexual abuse of young girls under the guise of medical care.”<sup>26</sup>

In 1984 Ketcham committed adultery again with an ABWE nurse. In this instance she was sent home to the states and Ketcham and family were moved to Chittagong for one year. This would not have taken place without Kempton’s approval either. After that year in Chittagong Ketcham and family went back to the states for a furlough and counselling for his “extra-marital relationships.”<sup>27</sup> During this year Kempton “referred to Donn Ketcham’s behaviour as ‘an incident of discretion.’”<sup>28</sup>

In tribute to Kempton after his death the GARBC national representative John Greening said “He made us believe it was our obligation to reach the world and that we could make a difference for the cause of Christ”. “Dr. Kempton taught us how to evangelize. He was never satisfied with the inaction of bench sitters. He always wanted us in the contest, giving it our all. His passion translated not only into words which exploded from his lips but also into his actions.”<sup>29</sup>

Is this the same Dr Kempton who “failed to report Donn Ketcham to state law enforcement or medical licensing authorities” which in turn allowed Ketcham “to continue practicing medicine for 20 years after his confession of pedophilia.”<sup>30</sup>? Yes, it is! Kempton, Ketcham and Ebersole are or were members of the same GOOD OLE BOY’S CLUB!

Kempton and Ebersole are as guilty as Ketcham! They allowed Ketcham to carry on his sexual proclivity for twenty years while serving with ABWE! They are responsible for the 13/14-year-old MK victim and all the other victims BECAUSE they declined to do ANYTHING when they found out! Who’s watching the Big Shots at ABWE?

### **DONN KETCHAM (1930 -)**

Donn Ketcham served with ABWE from 1961 – 1989. While serving as a missionary doctor with ABWE “Donn Ketcham engaged in a wide range of sexual misconduct in violation of ABWE policy, then-current medical practices, biblical standards, and local Bangladeshi laws and customs. Donn Ketcham’s misbehaviors included inappropriate sexual humor, over-flirtatiousness, sexual harassment,



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<sup>24</sup> Ibid. Page 7

<sup>25</sup> Ibid. Page 7

<sup>26</sup> Ibid. Page 7

<sup>27</sup> Pdf. Page 8

<sup>28</sup> Ibid. Page 8

<sup>29</sup> <http://baptistbulletin.org/the-baptist-bulletin-magazine/wendell-kempton-1933-2008/>

<sup>30</sup> Pdf. Page 10

consensual extra-marital affairs with adult women, sexual abuse of minors and adults under the guise of medical care, rape, and statutory rape. In the course of the investigation Pii was able to identify and document 23 alleged child and adult victims of sexual abuse by Donn Ketcham.”<sup>31</sup>

How in the world did Ketcham continue his sexual deviant ways while working as a missionary doctor? Other missionary doctors and medical staff at the Memorial Christian Hospital (MCH) in Malumghat, Bangladesh “knew as early as the mid-1970’s of Donn Ketcham’s violation of medical policies including examinations of girls as young as 9 years old, inappropriate breast self-examination training, and unnecessary pelvic examinations of young girls. The abuser was not reported to ABWE leadership or to law enforcement or medical authorities at the time they became known.”<sup>32</sup> These doctors and others working at MHC and knowing what Ketcham was doing are guilty, guilty, guilty! What kind of person is it that knows someone in a place of authority is taking advantage of a woman or young girl sexually but says nothing? The culture at MHC was wrong!

After committing adultery with a nurse in 1972/73 other missionaries claimed Ketcham was on his “best behaviour” in 1975, but “medical records and testimony from the victims indicate that this was the peak of Donn Ketcham’s sexual abuse of young girls under the guise of medical care.”<sup>33</sup>

Then in 1984 Ketcham was again sexually involved with another single ABWE nurse at MCH and when this was discovered by those at the ABWE home office “the nurse was sent home” and denied ever returning. However, instead of terminating Ketcham’s role as a missionary doctor and sending his home permanently ABWE moved him to Chittagong for one year. His time in Chittagong was supposed to be a form of punishment as he was directed not to return to his duties at MCH during tht year. Well, that didn’t last as “evidence shows that on many occasions Ketcham returned and spent time working at MCH.”<sup>34</sup>

While Ketcham was home on furlough in 1988 he “sexually abused”<sup>35</sup> a friend’s daughter while visiting in their home. This friend “served as a member of the ABWE Advisory Board for decades after this abuse was reported to him by his daughter. There is no evidence that he ever reported the pedophilia perpetrated by his friend, Donn Ketcham, to anyone at ABWE until the Blog appeared.”<sup>36</sup> CAN YOU BELIEVE WHAT YOU JUST READ? What father would continue to have a friendship with a man who sexually abused his daughter? What man would serve on a Board of an organization that protected such a man? No wonder Ketcham got away with his sexual deviant lifestyle for so long with “friends” like this!

Donn Ketcham lived an adulterous/pedophile life in spite of ABWE’s “Clean Vessel’ principle.”<sup>37</sup> Slogans, policies, words, committees, field administrators and field councils are supposed to do what? ABWE had a culture that permitted this to continue until 1989. Does that

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<sup>31</sup> Ibid. Page 6

<sup>32</sup> Ibid. Page 6

<sup>33</sup> Ibid. Page 7

<sup>34</sup> Ibid. Page 7

<sup>35</sup> Ibid. Page 85

<sup>36</sup> Ibid. Page 85

<sup>37</sup> Ibid. Page 8

culture continue to exist in ABWE in spite of their Child Protection policies? We will wait and see.

Yet there is another person responsible for Donn Ketcham's continuing his lascivious life.

### **KITTY KETCHAM (1930- )**

Pauline "Kitty" Ketcham was married to Donn Ketcham 26 November, **1953**. That date is important as you view the timeline for the 1950's in the of Donn Ketcham. It is as follows:

“♦ **1952** -Donn Ketcham graduates from Baptist Bible Seminary

♦ **1957** -Donn Ketcham is ordained by Belden Ave. Baptist Church in Chicago, where his parents were members

♦ **1950s** -Donn Ketcham has [extramarital affairs during every stage of his medical training](#), as he admitted in his confession of 1989”<sup>38</sup>

According to Ketcham's confession he committed adultery in medical school, his internship and residency.<sup>39</sup> What is wrong with Kitty Ketcham? Most wives would have known or at least had suspicions if her husband was committing adultery! Why did Kitty not know? Did she know but didn't want to stir the pot? She could have saved the single women nurses in Bangladesh from the abuse at the hands of her husband if she had spoken up. When ABWE questioned her and Donn in 1961 she should have said something about his adultery and all these victims would have been spared his abuse. However, she kept all this quiet. Why?

How did she not know what her husband was doing on the mission field with these single nurses and then the young girls? If Donn bought a nurse gifts when he went to Bangkok as the Ketcham's daughter said, he did<sup>40</sup>; didn't this raise suspicions in Kitty's mind? It would most wives. **Something is not quite right here.**

Didn't Kitty think it odd that her husband would teach a young MK girl maths in their bedroom?<sup>41</sup> Then in 1978 Kitty walks into the bedroom where she finds her husband with a sixteen MK girl with her pants down.<sup>42</sup> Didn't she find this strange? Didn't Kitty find it strange that Donn would take a teenaged MK girl to one of the most private rooms for a husband and wife in the house, the master bedroom?<sup>43</sup>

Why did ABWE and others seek to protect Kitty Ketcham but neglected to protect the MK girls and ABWE single women nurses?<sup>44</sup> When Russ Ebersole and Russ Lloyd told her that her husband “had not seduced the 13-14-year-old missionary kid (MK) victim/survivor, but that she had been a willing partner, and Pauline ‘Kitty’ Ketcham then made a very few comments. Interestingly, her only notable questions pertained to how long they would have to pack and be off the field and to the severance package that ABWE would give.”<sup>45</sup> **DID YOU GET THAT?** All this woman was concerned about wasn't what damage her husband had caused this MK

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<sup>38</sup> <https://bangladeshmksspeak.wordpress.com/timeline/>

<sup>39</sup> <https://bangladeshmksspeak.files.wordpress.com/2011/03/dr-ketchumconfession2.pdf>

<sup>40</sup> Pdf. Page 84

<sup>41</sup> Ibid. Page 89.

<sup>42</sup> Ibid. Page 160

<sup>43</sup> Ibid. Page 233 b.

<sup>44</sup> Ibid. PP 97, 98. 194 d.,

<sup>45</sup> Ibid. Page 63

girl but what SEVERANCE PACKAGE ABWE would give them! THIS KITTY KETCHAM IS ALL HEART! NOT!!!

Kitty Ketcham was responsible for some of this mess because she did not speak up but rather kept silent. However, there are others who are responsible for this Ketcham sad saga adultery/paedophile affair as well.

## **THE FIELD COUNCIL**

What is a Field Council? According to the ABWE Principles and Practices (P&P) “Field Councils - Field councils are composed of all ABWE missionaries living within a prescribed geographical area. The field personnel work directly under the supervision of the executive administrator until there are at least five career missionaries, including two men, to constitute a field council. Each field council is organizationally independent of other field councils and is directly responsible to an executive administrator.”<sup>46</sup>

So how did Donn Ketcham relate to the Field Council? Well, according to Pii’s Final Report he “demonstrated a lack of integrity and honesty with the Bangladesh Field Council:

- Donn Ketcham disregarded the cautions and confrontations of the Field Council regarding his inappropriate behavior with women.
- Donn Ketcham would become defensive when confronted about his behavior, accusing fellow missionaries of being “prudish” and “making a mountain out of a molehill.”<sup>47</sup>

Yet, with that record Ketcham was appointed to many leadership roles within the Field Council. After committing adultery in 1974 Ketcham and his family were back in the states for furlough and he “was required by the Field Council to receive counseling from the ABWE President, which was completed via two phone calls and one afternoon in-home visit, at which time he was approved to return to mission service in Malumghat, Bangladesh.”<sup>48</sup> Why would a Field Council even want a man who has committed adultery to return? Ketcham was disqualified Biblically and also by the ABWE P&P but the Field Council wanted Ketcham to receive counselling and then return! Were there any men of spiritual aptitude on that field or were they outvoted? If they were outvoted why did they not leave the field themselves due to the Field Council’s disobedience to Scripture?

In “A letter dated September 17, 1975, to Wendell Kempton from the Field Council Chairman stated, “we received your letter concerning your interview with Donn Ketcham. I have circulated it among the concerned people...individual comments I have polled express complete satisfaction and real joy with the way you handled the meeting, and Donn’s response to the problem. We have 100% confidence in your evaluation of Donn’s attitude and repentance. We also agree 100% that it is a closed issue.”<sup>49</sup> Ketcham commits adultery and the Field Council says “is a closed issue”! No wonder this man got away with abusing women and girls for so long! It seems if you have a proclivity to having sex with women not your wife becoming a medical missionary doctor just might be the way to go!

An ABWE woman “stated that she wrote a book called ‘By Ones and Twos.’ It used the Bangladesh Field Council as an example of how missionaries should work together. She said

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<sup>46</sup> Principles and Practices. Pdf. Page 12

<sup>47</sup> Pdf. Page 82

<sup>48</sup> Pdf. Page 84

<sup>49</sup> Pdf. Page 110

the following about her book, “We were known throughout ABWE as a group that would work things out until we were unanimous and had an answer. Take into consideration the time. We were living in an era that you believed people. They were sent to help us and we believed it. It wasn’t a time to question everything. It’s not that we were idiots, we just didn’t question these things because that is how life was at that time. We didn’t want to put all of this out in the open, to hinder the cause of Christ. What good would we do for the cause of Christ if we tell this story of the horrible acts of Donn Ketcham? Everyone who is my age would understand this, this is how we lived. We didn’t want to air our dirty linen. We strongly believed and obeyed the verse in Ephesians 5:12, ‘For it is shameful even to mention what the disobedient do in secret.’”<sup>50</sup> The cause of Christ comes before holiness? Hinder the cause of Christ? Evangelism at any cost? DIRTY LINEN? Idiots, no, just disobedient people. This Field was an example? An example of what exactly?

It was interesting to read that “The meeting with the entire Field Council was blessed of God. Russ made the introductory remarks; Donn delivered a complete, although again somewhat remorseless confession, and then sought their forgiveness; Russ gave them a full and complete history; and then I shared some counsel on how they should respond to this sin in their relationship with the sinners, as well as in their continuing ministry on the field of Bangladesh. There were considerable questions and much discussion, all of it useful, but most significant was their decision on what to say to the nationals and their joint commitment to not say anything whatsoever about this matter, even the slightest reference, in any of their correspondence [sic] back to the states [sic] in order to allow Donn and Kitty to discuss this privately and in person with each of their kids. Concerning what to say to the nationals, they decided to honor Donn & Kitty’s request to make two statements: one immediately and one on the eve of their departure. This was to preclude a flood of visitors to the Ketchum’s [sic] home (they could not handle that emotionally), as well as to avoid an attempt by the nationals to mount an opposition movement blocking the decision to remove Donn from the field. The first statement would be that the Ketchums [sic] were returning for personal reasons, and the second statement would reveal that Donn had sinned in such a way that he was no longer qualified to serve as a missionary.

*NOTE: This section, omitted by Robert Showers, reveals that Russell Ebersole and Russell Lloyd were not trained nor were they experienced in recognizing the indicators of a “remorseless” confession. The “commitment” as to silence contributed to a “gag order” culture. The evidence of the investigation supports a finding that the field missionaries were making a “commitment” to remain silent in response to instructions from the men handling the matter. **Additionally, decisions were made to “honor” Donn Ketcham’s requests while requests made by the 13-14 year old missionary kid (MK) victim/survivor were consistently questioned and denied.** (Emphasis added).”<sup>51</sup> Note the words “gag order” as that appears several times throughout the Final Report. Also note the emphasized words. The Field Council, Ebersole and Lloyd honoured Donn Ketcham’s requests BUT DENIED the 13/14-year-old MK victim’s requests! How could any born again man or woman sit in a meeting like this and allow such things to occur?*

Well, what more can be said? Reading the ABWE/Donn Ketcham Final Report from Pii is like reading Jerry Sandusky’s Penn State mess. Conclusion follows.

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<sup>50</sup> Pdf. Page 199

<sup>51</sup> Pdf. Page 216